



## **How to find the Citta**

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Today, I will explain how to find the Citta. The Citta is the most important thing that there is. Everyone born as a human must have a Citta. Even though we cannot see it, the Citta is the cause of birth. We exist because of the Citta. We die because of the Citta. But what is the true Citta? The Citta has no shape or form. If you look for it, you won't see it. Awareness, thoughts, imagination, these are the Citta and this is why your eyes cannot see it. But, if you close your eyes, you can experience it.

If we are not aware of what the Citta is, it will take us in search of all it can find. All the Kilesa (defilements), every last one of them, originate in the Citta. What the Buddha referred to as Cetasika (mental factors/elements) are expressions of the Citta. What we call Kilesa, all one hundred and eight thousand of them, originate only from the Citta. Scholars follow what is in the textbooks, but they don't see the real Citta. The Kilesa and Tanhā (Craving) please themselves, starting with the five Khandha and the six Āyatana (Senses). The five Khandha are Rupa (Body), Vedanā (Feeling), Saññā (Perception), Sankhāra (Mental formations) and Viññāna (Consciousness). These fall into two categories, Rupa and Nama. Rupa can be seen but Nama, or the Citta, is invisible.

What needs to be done to see the Citta? If we don't do what needs to be done, the Citta will have us flitting around all over the place, going north, going south, going in all directions. If we cannot stabilise the Citta, we won't be able to take care of it. This will lead us into Dukkha (suffering), anxiety, sorrow, and mourning.

If there was no Citta, our body would be like a log of firewood. If someone were to chop it up and burn it, or do anything else with it, it would not feel a thing.

Consciousness of an object via the eye is called, Citta. However, people don't see the Citta. They only see the object. They believe that they do see the Citta, but what they see is not the Citta. What they see is only the light impacting on the eye. The ear hearing a sound is the same. The sound impacts on the ear and a sound is heard. The nose smelling, the tongue tasting and the body touching various things, none of these are the Citta. These are simply sensory contacts. Contact is made and then it disappears. As this is the case, where is the Citta? Search every nook and cranny in the body. Search for the true Citta.

When those who search for the Citta cannot find it, well who was the person doing the looking? With other searches, who is the one doing the searching? We may find what we are looking for, but we don't see the seeker. For example, when looking for an object, we may see the object but who is the viewer? This is who you should be looking for if you are going to see (the Citta).

The (true) Citta is a singularity. Anything other than a singularity is not the (true) Citta. When the Citta becomes a singularity, it transforms into the Heart. The Citta becomes the Heart, unperturbed, without thoughts, without imaginings. It just has a neutral awareness. This is what it is like when the transformation into the Heart happens.

Various books explain that the Citta and the Heart are one and the same. Whatever the Citta is, that is what the Heart is, they say. In some instances, the Lord Buddha used the term Citta and sometimes the word Heart. For example, He said, “Manopubbaṅgamā dhamma”, “All phenomena have the Heart as their origin”, Mano being the Heart, the progenitor of mental activity. It is not the mental activity itself.

“Manoseṭṭhā Manomayā” “The Heart is most sublime. All is accomplished via the Heart.” This is the Lord Buddha using the word Mano, or Heart. When talking about the Citta He said,

**“Pabhassaramidaṃ cittaṃ tañca kho āgantukehi upakkilesehi upakkiliṭṭha”**. Which means, the Citta is naturally radiant, that is to say, it is incessantly clear and clean, but the alien, interloper Kilesa pollute it.

When discussing the Citta, consider this, if the Originating Citta was intrinsically stained, how could anyone purify it? No one could! It is because if this that the Lord Buddha said, **“Pabhassaramidaṃ cittaṃ”** “The Citta is incessantly radiant.”

So, what needs to be done to experience the radiant Citta? The Citta must converge on the Heart. When this convergence happens, this is the Heart. When the radiance is experienced through this convergence, this is the Heart. The radiance marks the suspension of the Citta thinking, reasoning, and imagining. This is why you can now see the Citta that is now referred to as the Heart.

If there is mental activity going on, then there is pollution. If the Citta is truly pure, then it is spick and span, and free from all mental activities. This is what is called the Heart.

This is where we must excise the Kilesa. Where the interloper Kilesa arise, this is where we must prevent them from occurring, from being born, right here. This is how knowledge of various types arises. Cleanliness will be seen. How could it not be? Clear water allows you to see your reflection. Diamonds can be polished until they are clear because their substance was originally transparent. Iron, on the other hand, can never be clear because its natural state is not clear.

The human Citta has been clear and clean from the beginning. Because if this, cutting out the Kilesa completely allows one to see its clarity. This is why it is said to be **Pabhassaramidaṃ cittaṃ**. At this time, it is no longer referred to as Citta. Instead, it is now the Heart. We call that which is naturally pure, cleansed and clear the Heart.

During the time that we put diligent effort into our meditation we must make the Heart impartial, unperturbed and at ease. This state of ease, this is the Heart. The state of being unperturbed, this is the Heart. There is no past and no future. There is no wrong-doing and no merit, just equanimity and nothing else.

Mental activities originate from the Heart. These are then referred to as the Citta. The Citta is the one who thinks and imagines. The Citta is the one who constructs everything in the world. The Heart is perfectly at ease.

It is because of this that Buddhism teaches us to reach the Heart, that is to reach the ultimate. Another way of looking at it would be to reach purity. The ultimate is the end of suffering. If we have reached the Heart, there is no suffering, no anxiety, no perceptions, no imagining, no considering, no reasoning. It's the end of the line. If there is still mental activity, you will be far off the mark with no end to emotions. It is for this reason that we do not notice our own Heart. But, time after time, we are born because of the Heart. When we die it is because the Heart has fabricated (is the source of) all sorts of thing.

Most people talk to each other about the Heart. Buddhism talks about the Heart, a generous Heart, a pious Heart, a sinful Heart, a cruel Heart, a Heart that thinks malicious thoughts, all sorts of descriptions. When we talk about goodness and virtue, we refer to a generous Heart or a pious Heart, a Heart that is pure and clean. We talk about the one Heart.

The Heart is a singularity. It cannot be diverse or plural. What is diverse is the Citta. Buddhism teaches us to attain to the singularity, the Heart.

When we can achieve this, all will be revealed. If the singularity is not observed, then you won't see a thing.

Same as when we count. We start with "one", we count "one" first. Then we go "one times two" is "two". Then "one times three" is "three". Then we go four times and five times, up to nine and ten times. This gives us four and five, up to nine and ten. But they all come from "one". You can count to ten or a hundred, it does not matter, they all stem from "one". However, we forget about "one" and count from two, three, four or five. If you count one at a time, then that is all you need do. As a result, when Samādhi meditation is practiced, the Citta should be protected so that it can reach the Heart, so that it can converge into the singularity. Buddhism teaches us this. It teaches us just about the Heart.

Most people think that Samādhi meditation is not for laypeople. It is the domain of monks. Some monks say it is not our duty, it is the function of the Kammatthāna monks (typically forest dwelling monks focused on meditation). In reality, we all have a Heart and whoever seeks to find their Heart is a Kammatthāna practitioner. It is all the same Samadhi and meditation; however, we cannot be bothered to practise.

I have explained about the Heart. Now, go and search for it. Consider what I have told you.